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For the Herald and Journal.

PASTORAL VISITING—COMPLAINTS OF THE PEOPLE.

Pastoral visiting is a solemn obligation which every pastor owes his people; and the people of every pastor are quick to discern, and free to complain of every violation of this obligation. Whenever such complaints arise, they should be weighed in the scales of impartial estimation, in view of all the excusing and modifying circumstances with which they are connected. The labor in this department of the pastor's duties is so entirely his own, and the blessings so exclusively his people's, that their incessant cry upon this subject, "Give! give!" does not surprise us. This cry, however, from its very nature, can never be satisfied: the people who are visited the oftener, complain the loudest that they are neglected. Considering the blessings of pastoral visiting, and the comparative ease with which they are secured by the people, it is not strange that a tendency is sometimes manifest to elevate it to undue prominence, to the prejudice of other departments of pastoral labor. In the excessive desire for pastoral visiting, there is danger lest the relative importance of preaching and other ordained instrumentalities be underrated. The constant changes which our religious journals have been ringing, the last five years, on the great duty of direct effort for the salvation of men, have proposed the worthiest object for their attainment; but should it appear, in the attainment of this object, that they had withdrawn the confidence of the churches from preaching and other Heaven-ordained institutions, it might be seriously doubted whether the good that has attended them has been sufficient to counterbalance the evil that will follow. As we appreciate sanctified influence, we would not detract from the efficiency of personal efforts of pastors or private Christians; but we value the institutions of the Gospel, we would most sincerely deprecate every influence that neutralizes the direct appeals of the pulpit, and withdraws the confidence of the churches from public preaching, as the instrumentality ordained of Heaven for the conversion of the world.

These complaints of the people, however, when considered in connection with the various obstacles which circumstances of families and communities oppose to the successful prosecution of pastoral visiting, are of the most essential service to the preacher. With these complaints constantly ringing in his ears, there is no tendency on his part to too lavish profusion of pastoral visits. Things will follow their tendencies, and here tendencies all lead to the opposite extreme. We speak of ministers generally. There may have been some who, in their inordinate desire to gratify, have flattered their people by a too lavish bestowment of pastoral visits, and raised expectations in their mind which no judicious pastor could consent to gratify. There may have been others who, yielding to the weakness of humanity, have somewhat improved the rule of our Discipline upon the subject, and have *lived*, instead of *visited*, from house to house.

Although the obligation of pastoral visiting always remains the same, the *conduct* of it must vary with time and place. Though we hardly conceive of a station where this department of parochial labor could be omitted with impunity, yet we can hardly find two stations where, in its exercise, it can be governed by the same rule of conduct. One rule must govern the pastor in the city, and another in the town: different rules, too, in determining its exercise in commercial, manufacturing and agricultural towns. Inattention to these things we think lies at the bottom of much of the complaining we have alluded to. Forgetting the entire dissimilarity between the circumstances of the respective places, one who has been accustomed to receive extended visits in an agricultural district, complaining that they are curtailed or omitted in a manufacturing town; and another, who lives remote from the centre of business, regrets that his pastor does not spend his long evenings with him, as the old itinerants used to do, while, in reality, every evening of the week is already claimed for religious purposes. He who, in the early days of Methodism, together with his family, composed *one-tenth* part of the little congregation where he worshipped, and felt himself and family entitled to *one-tenth* of his preacher's visits, is now grieved at the change which has come over Methodism, and reduced him to *one-third* of the pastoral visits which were his proportion, although effected by *trebling* the *number of families* on the station.

The present state of New England society is peculiarly unfavorable to the successful prosecution of pastoral visiting. The evening which was once sacred to pastoral intercourse, and which presents facilities for it which no other portion of the day possesses, is pre-occupied. It was the custom of the celebrated Robert Hall, to devote three of the evenings of the week to visiting the people of his parish. These visits were seasons of interest and entertainment. Not only the members of the family, but friends and relatives, were present on these occasions. These meetings were not shunned or considered burdensome, but rather solicited and sought after, and were attended with the happiest influences. Other ministers have consecrated their evenings to pastoral visiting with the most distinguished success; and, we believe, in the early days of Methodism the custom obtained among us as a people; but now, except in some commercial and agricultural districts, the practice is discontinued. On our manufacturing stations it meets two obstacles. The first exists in the fact that the evenings, to a late hour, are consumed in our factories; and the second in a necessity which grows out of the first, that the remainder of the evenings are devoted to public and social meetings. With the first obstacle it is useless to contend. It is a circumstance entirely beyond our control—which well destroys all pastoral intercourse. The whole factory system of working and boarding bears most destructively upon pastoral visiting. Would the pastor visit his members who are thus employed? Their meal-time is the only time they can find them at home, and this, of all others, is the most unfitting season for a pastoral visit. Does he call at any other hour? He may possibly find the good woman of the house, and eldest daughter, at home, but they are so cumbered with household cares, that they have no time for conversation or prayer. Such is the hurry of every family, that the claims of religion, meditation and prayer are well nigh neglected. As a general statement, we may say that in our pastoral visits we find only the female members of the family at home, and they often unprepared to receive a visitor. If we would see the other members, we must follow them to the respective places of their various operations, and converse with them there. This we would most cheerfully do when they work alone, or the nature of their work is such as to afford facilities for confidential conversation. If, in connection with these considerations, our people would admit the supposition that they do not so warmly receive their pastors as formerly, nor so highly appreciate a pastoral visit as their fathers did, it would, we think, very considerably moderate the frequency and severity of their complaints. Notu-

ing will more certainly secure frequent pastoral visits, than indications, on the part of the people, that such visits are acceptable.

We have adverted to the fact, that the evenings once sacred to pastoral intercourse are now devoted to religious meetings. There is a necessity for this, if we would ever reach the manufacturing portion of our membership, who at these times leave their homes and boarding-houses and come to our assemblies. This is the only means of pastoral acquaintance with them. But while we thus devote every evening of the week to religious purposes for their accommodation, we deny ourselves our only chance of becoming acquainted with the families of our distant members. In view of these things we have sometimes thought that we hold too many meetings; and that it were wiser to divide the evenings of the week between our social meetings and the families of our members.

J. T. P.

For the Herald and Journal.

SUPPORT THE CHURCH.

It is an incontrovertible fact, proved by the Holy Scriptures, that God has called some men to devote themselves wholly to the word of the ministry, so that consequently they cannot consistently obtain a support by attention to worldly avocations, or support themselves by their own funds, unless possessed of that amount of property which perhaps few possess, and would of course require men of much wealth and them only to fill that office.

But the Holy Scriptures inform us of the right way of supplying a man's wants, so that he will not be obliged (figuratively) to fill his belly with the east wind.¹ The apostle says on this subject, that as the minister feeds them (the church) with his spiritual things, they also should minister unto him in carnal or temporal things, so that he may live by the gospel, though not designedly. Now here is pointed out in a clear manner, the duty of both preachers and people.—We claim the undivided services of our ministers, as far as consistent with his other indispensable duties. But while we enter this claim, are we not under as much obligation, morally at least, to meet his temporal wants, as we should be, if we hired a man to work for us by the day, at a stipulated price, to pay the same? Let justice answer. But who are to meet this claim of the preacher? The members of the Quarterly Conference appoint a committee, who make out his estimate, which Conference is composed mostly of stewards and leaders, and they generally approve of this estimate. But does the matter rest here? No. The stewards are bound, by virtue of their office and the relation which they sustain to their pastor, to give of their substance, and to induce others, as far as possible, to give according to the ability which God gives. Yes, every member, private and official, according to his ability, is called of God to apply support the ministry temporally, as God's ministers are to preach His gospel. The institution of the Christian ministry is one of the main instruments in God's hands of the world's conversion, and should be prized and supported accordingly, and no little "if" should stand in our way.

I know of a steward on one of our stations, who observed to me he should "make the preacher a present, as a man, but the *society* should get no credit for what he should give." Now this man has the means of doing much good, but had rather that the church should suffer in her reputation, as it regards paying her preacher. Surely, this brother if he does know does not like to practice Methodism. I consider a Methodist steward bound to act like me. I know of another who has held the office of steward nearly three years, but, as one of the board of stewards informed me, had never asked his minister if he wanted anything for his support. And although this brother has great love for humanity that is suffering beneath a colored skin, yet appears to have forgotten the great principles of humanity and justice towards the man sent of God to preach the great fundamental truths of his word. And not only is this last brother faulty, but nearly the whole class of which he is a member, of whom much might be given, and with them a local preacher. The reason assigned is, they cannot have the use of the meeting house for the Liberty Party to lecture on politics, contrary to the express provisions of the Trust Deed, though they have never given a dollar towards building said house. Because they cannot make every body see just as they do and how to them, God's cause must suffer. They can be very good Methodists when they can ride on their own "hobby horse," but if not they won't go at all. Well, they alone must bear it. Now is this consistent? Is it right to injure the preacher by withholding, and the church, when it is out of their power to do different? Our Trust Deed secures the use of the house and land to the members of the Methodist Church for specific purposes, and binds all; and does any one wish to have its trustees break the trust they have accepted, and thus furnish a precedent that would, if carried out, render all our meeting-houses like a whirlpool of confusion? For if we let in one political party we must all, or some will be grieved. Brethren, let us be consistent Methodists, and if we cannot make every body see as we do, let us remember God's house and his institutions, and let us make every thing bow to this, and let us share in the glorious privilege of supporting our ministers. Neglect of God's house is one step to apostacy. Alas! God only knows how many souls have been lost in a few years past, through Satanic influence, under the specious names of abolition, Millerism, &c. How many have left churches, the home of their birth, and gone out to what they call "God Almighty's common," which has proved to some to be nothing more or less than the devil's greatest pasture. O, return ye, "for why will ye die, O house of Israel?" I once heard a Methodist preacher relate an anecdote. He said, "I read in an old story book that the devils held a council in hell, and all agreed to go on a mission to this earth for a certain period of time, at the end of which they were to relate the success each one had. So when they met, one said he had been able to set one nation to fighting another. Another related what he had done; but there was one, who said he had been watching an old Christian twenty years; at first he could do nothing with him, but after a long while he found he made him yield, little by little, and at last entire victory was gained over him—he got him back to the world. Upon which relation it is said they were so well pleased they gave a shout which rang through all hell."

March 21, 1846. HUMANITY.

MILTON.—This famous poet rose at four in the morning during the summer months, and at five in the winter. He studied in the forenoon, exercised in the afternoon, and in the evening sang, accompanying himself on some instrument. He had a fine voice, played well on several instruments, and understood harmony; and judging from his Paradise Lost, he must have been passionately fond of music and the perfume of flowers. He usually retired at nine, and composed a while in our printed language, that it would destroy the

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ing will more certainly secure frequent pastoral visits, than indications, on the part of the people, that such visits are acceptable.

For the Herald and Journal.

YE SHALL HEAR OF WARS.

War! war! war!

Eear the sound from afar!

How it peals through the air!

How it rings in the ear!

Even sail, every car,

Every mail, is the bearer

Of the tocsin of war!

And the darkness grows drearer!

Dark! the deep-toned boom!

How it strikes on the ear—

Let it fill us with gloom—

The great conflict is near!

War! war! war!

See! it bursts on our heads!

View the deep-stained gore!

On the field strewn with dead!

Hear the heart-rending groan

Of the widow and mother!

Hear that fonder's moan

As she bends o'er the brother!

How they weep! how they wail!

Do you ask what it's for?

Read the dark, woeful tale

In the horrors of war!

H. M. B.

For the Herald and Journal.

THE WRITING AND PRINTING REFORMATION.

PHONOGRAPHY—PHONOTOPY.

Mr. Stevens.—Probably some of your readers are interested in the Writing and Printing Reformation, and would be glad to gain some information as to its progress; I will give a few facts in relation to the subject.

Phonography is divided into two branches.—The first is designed as a system of short hand, to be used where rapidity is desirable, and is divided into three styles—the first is as long as common long hand, being but the elements; the second, by the use of abbreviations and about one hundred *logograms*, or characters representing words, can be written about twice as fast, and the third is the *ne plus ultra* of short hand writing.

There is an analogy and system throughout the whole, which renders it perfect, and one person after having learned to use it, can readily read the notes written by another, which I believe can be done in no other system of short hand ever invented. That this can be done, is proved by the fact, that a speech delivered by Mr. Cobden, in Parliament, on the corn laws, which made several columns of small type, was printed with four hours after delivery. It was taken in Phonography, and the notes passed to the printers without transcribing. The speech was reported for the London Times, and the editor of that influential journal recommended the system very highly. There is in Boston, at the present time, a gentleman from England, who challenges any one to test any system of stenography against Phonography, as a system of reporting. Probably, however, very few of your readers care about Phonography as a system of reporting, and it would require constant practice for some time to render any one a proficient.

The second branch is *phonetic long hand*, used where accuracy is required in preference to speed, as in law documents, correspondence, &c., and is merely common writing, written phonographically, that is, rejecting silent letters, and spelling according to sound. Of course, new characters are introduced to represent sounds which are now represented by a number of letters. This style can be easily learned in two or three hours, and I would recommend to those who do not wish to learn Phonography, to get a slip containing the phonotypic alphabet, and practice this system of writing. It can be read quite readily by those entirely ignorant of the system.

But these two modes of writing are intended merely as *auxiliaries* in introducing the great *printing reformation*, which I shall speak of presently. In England, the Phonographic Corresponding Society numbers, I think, upwards of fifteen hundred members, and rapidly increasing. There are half a dozen lithographed publications, a very large number of *manuscript* magazines, which circulate among small clubs, and a large number of teachers especially engaged in spreading the knowledge of the science. They have also a *Phonetic Council*, who are authority in all matters connected with the reform.

Phonography, as a system of reporting, has been introduced into about one hundred educational establishments and colleges, where it is in many cases continued as a general branch of education. During the last year, nearly 300,000 letters, written in the character, passed through the post, from and to Phonographers in different parts of the kingdom. The Phonotypic Journal, a monthly publication, printed entirely in phonotypy, circulates twelve thousand copies monthly. They are also issuing the Old and New Testaments in the same character, and other works will be issued as fast as possible. Milton's Paradise Lost, and The Vicar of Wakefield are announced as forthcoming.

The American Corresponding Society numbers about six hundred members, but this, of course, does not include all who understand the art. The object of these societies is, to spread knowledge of the system in every possible way, and the members are bound to give information and assistance to those who request it. The system is making its way into some of our schools and colleges, and a number of young men are teaching it to their fellow students, and during vacations teach it in adjacent towns, and thus pay part of the expense of their education.

We come now to the most important part of the subject, *Phonotopy*, (pronounced phonotopy,) or the *PRINTING REFORMATION*. And certainly, no one who candidly examines the subject, can doubt the necessity of a reform in our orthography, or, in Phonotopy itself, both grammar. Let any one look at our printed and spoken language, consider the endless perplexities caused by silent letters and the changing sounds of the vowels, consider that out of the fifty or sixty thousand words comprised in our language, less than *one hundred* are spelled as they are pronounced, and perhaps he may understand Mr. Pitman's exclamation, "I thank fortune I was born where the English language is spoken, for after many years of hard study I have acquired a tolerable knowledge of it." Sheridan truly said, that "Egyptian hieroglyphics were not better calculated to conceal the secrets of knowledge, than English spelling is to make a secret of English pronunciation."

The objection has been urged against a reform in our printed language, that it would destroy the

tymology! So a man must pass thirty years of his life in learning to combine twenty-six letters in different ways, so as to *spell* words, and when to put in three or four letters which shall have no sound or meaning at all, and if he asks why he must do all this, he is coolly told that it is because these words are derived from the Latin, Greek, or Syriac, when he cares no more about either of these languages than he does about Chinese. But he must learn them all; they must not be altered, they must remain as they are, to assist musty book-worms in their etymological researches—guide-boards for antiquarians—lamp posts for one, and stumbling-blocks for one thousand; light-houses for blind men. This excuse reminds one of Mr. Dickens' Weller's saying, "Whether it is worth while to go through so much to learn so little, as the charity boy said when he got to the end of the alphabet, is a matter of taste; I think it isn't."

But the objection that it will destroy or obscure the etymology of the language, is not a sound argument against the reform proposed. It will be very easy to give the *old*, i. e., the present mode of spelling, by the side of the new, in dictionaries, and then those who are curious in such matters, may ramble among what Lindley Murray (peace to his ashes!) calls "the jumble of spelling words," and etymology, to their hearts' content; and they will not then, as now, be enlightened at the expense of others. If it be desirable to preserve our present orthography, for reference, it can be very easily done; and indeed I think it had better be, that future generations may refer to our ponderous dictionaries, and wonder at the barbarians who lived in the nineteenth century.

I think there are many who consider it a wild and impracticable scheme to attempt to reform our orthography, sanctioned as it is by custom. They would consider it a sort of sacrifice to alter what their fathers never found fault with.—But there many, too, who are more skeptical in regard to the wisdom of their ancestors, and are determined to introduce a new order of things.—Phonographers, each and all, like Hannibal, have "sworn eternal enmity" not to Rome, but to the present way of using Roman letters, and they will not cease their efforts until they shall have accomplished a reformation. Phonographers intend to render the written and printed language simple, philosophical, and easy of attainment, instead of permitting it to remain as it now is, complex, unphilosophical in the extreme, and difficult of acquisition. It is true it is a mighty work, but it is a noble one, and a large army are engaged, with brave hearts and willing hands, in the glorious cause. Additions are daily made to their ranks, and men of learning and influence are giving it countenance and support, in both hemispheres. Let every one who desires to see the good work go on, give a helping hand, and soon shall rejoice in a new orthography, and the cumbersome system now in use will be consigned to the tomb of the Caput.

I was reading, a short time ago, an article from Chambers' Journal, on Civilization in Madagascar, and the following passage interested me much: "Infanticide, which was common among them, was abolished, though not without great opposition, by a royal edict, which also established new regulations respecting baptism and marriage, and it was found that there was less difficulty in deciding on these points than on the orthography to be adopted in Madagascan writing. This was at last regulated by a law, which enacted that every one should make use of the English consonants, but that the vowels should be French, in order, said the king, 'that an a may be always a, and not sometimes an o or an e.'"

There's a rebuke from a heathen land—an exquisite satire on civilization. England and America, the two greatest and most enlightened nations on the globe, and which have produced the greatest poets, statesmen, philosophers and divines the world has ever seen, still continue to use, in defiance of all reason and common sense, an orthography which heathen, "among whom infanticide is common," repudiate. Christians teach heathen how to *read*; heathen

HERALD AND JOURNAL

WEDNESDAY, APRIL 8, 1846.

CHURCH GOVERNMENT.

Identity of Bishops and Presbyters.

We have shown the evidence from the Scriptures and Christian fathers for the identity of Bishops and Presbyters in respect to order.

Many of the best standards of the Anglican Church have admitted the right of presbyters to ordain, and their identity in order with Bishops. Neale, in his History of the Puritans, declares that the reformers under King Edward "believed but two orders of churchmen, in holy Scripture, Bishops and Deacons; and consequently, that Bishops and priests [presbyters] were but different ranks or degrees of the same order."¹⁷ Acting on this principle, "they gave the right hand of fellowship to foreign churches, and to ministers who had not been ordained by Bishops."¹⁸ The proofs of this assertion are so numerous, that we can only refer to them. The "Institution of a Christian Man," known also as the "Bishop's Book," was prepared by Cranmer, Latimer, and eight other Bishops, at the command of the King. This work affirms "that in the New Testament there is no mention made of any degrees or orders but only of deacons [or ministers] and of priests [or Bishops]."¹⁹ Two Archbishops, nineteen Bishops and the lower house of convocation subscribed to this work. The composition of this book was most deliberate and cautious. A meeting of the highest authorities of the church was appointed to determine important questions of religion. These questions were classified under heads and apportioned to the Bishops and learned divines. Each wrote his answers separately, and at a fixed time reported them in an assembly of all, and then they discussed their variations of opinion, till they could concur in a common report to be made to the convocation. At one of these meetings, held in 1537, a paper was prepared, called "A Declaration of the Functions and Divine Institution of Bishops and Priests." It was signed by Cranmer, and many Bishops, and other divines, and declares that "in the New Testament there is no mention made of any degrees or distinction in orders, but only of Deacons [or ministers] and Priests [or Bishops]."²⁰ In 1540, a commission, with Cranmer presiding, affirms "that the Scripture makes express mention of only two orders, Priests and Deacons."²¹

"The Necessary Evidences of a Christian man," approved by Parliament in 1543, and prefaced by an epistle from the King, declares, "that priests [presbyters] and Bishops are by God's law, one and the same, and that the powers of ordination and excommunication belong equally to both,"²² and under Elizabeth it was enacted by Parliament "that the ordination of foreign churches should be held valid."²³

Lord King affirms in his Primitive Church, "As for ordination, I find clearer proofs of presbyters ordaining, than of their administering the Lord's Supper."²⁴

Sillingfleet asserts, "It is acknowledged by the stoutest champions of Episcopacy, before these late unhappy divisions, that ordination performed by presbyters in case of necessity is valid."²⁵

Archbishop Usher, being asked by Charles I. in the Isle of Wight, whether he found in antiquity that "presbyters alone did ordain," answered "Yes,"²⁶ and that he would show his Majesty more—even when presbyters alone successively ordained Bishops; and brought as an instance of this, the presbyters of Alexandria choosing and making their own Bishop, from the days of Mark till Heraclius and Dionysius.²⁷

Whittaker, of Cambridge, asserts as the opinion of the Reformers, that "presbyters being by divine right the same as Bishops, they might lawfully set aside presbyters over the churches."²⁸

Bishop Forbes declares "Presbyters have by divine right the power of ordaining as well as of preaching and baptizing."²⁹

The Episcopacy of the Methodist Church is precisely in accordance with the foregoing views, that it is Presbyterian, our Bishops being considered but Presbyters in order, differing from Presbyters only in office, as *primi inter partes*, first among equals. Ordination is limited to them only as a delegated power from the presbyters, and simply for considerations of convenience. Provision is made in our Discipline for the resumption of the power by presbyters in certain exigencies.

We have then an overwhelming amount of the highest authorities, ancient and modern, in evidence of the fact that the Christian ministry, as recognized by the primitive church, consisted of but two orders, Presbyters and Deacons.

¹⁷ Coleman's Prim. Church, c. vi.

¹⁸ See Hall's Puritans and their Principles, pp. 44, 45.

¹⁹ Coleman's Prim. Church.

WESELEYAN UNIVERSITY.

The Wesleyan University has a special claim on us for patronage and support. In the present state of society and the wants of the church and world, we need such an institution of learning. Many of the younger preachers have fitted by our literary institutions, and are occupying many of the most respectable stations in the church.

Thirty years since, most of these stations or churches were young and poor, and gave—but a small support to the preachers that filled them. Thirty years since we had no Academies. Most of the older preachers contributed liberally out of their small allowance to commence and carry forward these institutions. Indeed, I know one preacher who gave all he saved for the first six years, (with the exception of a few books,) to commence the first Academy among us in New England. And will not the junior preachers who are serving the churches that were planted by Pickering, Mudge, Kirby, Merrill and others, feel a pleasure in consummating the work so well begun? I believe they will. If the time comes when we shall not be willing to make sacrifices of ease, comfort and money, for the cause of Christ, the glory will have departed from us. May that time never arrive. Most of our churches have been planted and watered by the sweat and tears of men who are fast passing away to the spirit land. A great responsibility rests on those who are to follow them. May they be faithful to God and the church.

Let us cheerfully labor to place our institutions on a permanent foundation, that they may send forth pure and healthful streams to water and fertilize all these lands.

DANIEL FILLMORE.

TAUNTON, March 30, 1846.

MORAL TONE OF THE PRESS.—We have occasion to know that there is ground for the following statement from the Boston Traveller:

"It is obvious that there is a growing interest in intelligence of a moral and religious character. This is evinced by the increased attention which is paid by the conductors of the newspaper press almost universally to the communication of such intelligence. Religious news is now as promptly circulated by the press as other news; and to a considerable extent, we are happy to believe, it is much sought for. There has been a great change in the popular taste in regard to such things."

CORRESPONDENCE.

LIFE INSURANCE.

What is Life Insurance? Not the assurance that an individual will live any specified number of years—but the laying aside annually, during his life time, a small sum of money, that his widow and children may receive a large sum at his decease, happen when that may. The Insurance Company is a sort of Savings' Bank, where these yearly contributions are deposited and put at interest, and from which the large sum is paid out when the individual dies.

As many ministers, as well as others, have little or no means of providing for the support of those whom they best love, after their decease, it is a subject of deep interest to them; and for this reason I am induced to give a brief explanation of Life Insurance.

Most of the Life Insurance companies in Europe are Stock companies, yielding a large profit to the stockholders. In this country, several companies have been established on the Mutual principle, by which all the profits are divided among the persons insured, each one of which becomes a member of the Company.

In order that the reader may have a comprehensive view of the whole matter in as brief a form as possible, I will first exhibit an abstract of a larger table, and then give the explanation of it.

Age of person ins.	Expectation of life.	An. prem. on \$100.
15	31.3	\$1.56
20	28.9	1.77
25	26.1	2.04
30	23.6	2.36
35	21.5	2.75
40	19.6	3.20
45	17.8	3.73
50	16	4.60
55	14.2	5.78
60	12.4	7.00
65	10.5	8.55

In the first column may be found the age of the person insured, intermediate years being omitted to make the table more concise. It can easily be filled up by any person skilled in figures, by making proportions for the other two columns. The second column shows the number of years that persons may be expected to live, at the ages marked in the first column. This is obtained by a comparison of the bills of mortality in Europe, embracing many thousands of individuals, and exhibits the average. The third column gives the annual premium which must be paid into the company, while the individual lives, that his family may receive 100 dollars at his death. Now for an illustration.

A man in health, at 40 years of age, may reasonably be expected to live nineteen years and six-tenths. He gets insured, and pays three dollars and twenty cents a year, while he lives, and his family at death receives \$100, if that event happens within a week after insurance is effected. A larger sum may be insured, in which case a proportionately larger premium will be required.*

Now, must this premium be paid every year, as long as a man lives, if it should be double the common lot? Not in Mutual companies. His premiums are earning a profit, and he is entitled to his share of it.

I have seen it stated in the newspapers, that one of the New York mutual companies, which has been in operation about two years, expects to divide 70 per cent. to the individuals insured, at the end of five years from the commencement of their operations.

That is, a person who has paid a premium of \$100 a year, for five years, (dividends are made at periods of five years,) will, at the end of that time, have \$350 coming back to him, and so in proportion.

If he lets this amount and his subsequent earnings remain in the company, at compound interest, he will in a few years have enough to make a fund, the interest of which will pay all his subsequent premiums.

He will then have what is called a *clean policy*—his family are secure for the amount insured, and he has nothing more to pay.

But how can the profits be so enormous! Answer,

It is not all profit. The premiums are those that have long been established in Europe and America, and are more than sufficient to pay all losses. A part, then, of what is called profit may be considered as a return of part of the premiums. Now this is all a matter of the easiest and most accurate calculation.

We know, from repeated observation, that of a thousand persons, all of the same age, the average of their continuance in life will be a certain known number of years. If a thousand insured persons, therefore, make up any one company, one thousand dollars to be paid at the death of each of them, we know very nearly what sum each must pay a year, which, with the interest, will make up the \$1,000 to each; for though some die before, others will not till long after the average. Now suppose such a company never insure another individual—if their premiums are duly paid and their investments properly made, they are secure from bankruptcy. The family of the last man who dies will have its \$1,000.

Assuming that the expectation of life stated in the table is correct, the premiums annexed, at compound interest, (which is the proper mode of reckoning,) will amount, at the expiration of each period, to about 25 per cent. more than the sum insured; that is, for every \$1,000 which the company pays out, they will have received \$1,250. But mark, the table is calculated for the mass of European population, with all the disease of squashed poverty, the luxury of pampered rank, as well as the sobriety of the middle class. It embraces the diseased and dying, as well as the living and healthy. The average expectation of life in an equal mass or American population may be considered as ten per cent. greater.

Again, Insurance Companies take only healthy lives at these premiums; more being required of those who are sickly. Would it, then, be too much to say that the average expectation of life in 1,000 healthy persons, is 20 per cent. greater than in the same number taken from the mass indiscriminately?

To be more particular, would not 1,000 healthy persons at 40, be as likely to live 23 years more, on the average, as 1,000 from the mass, including the diseased, to live 19? It is a matter of opinion, but I think the estimate a safe one. These two circumstances then, extend the expectation of life to 1,000 healthy persons, about 30 per cent beyond the table. But suppose it to be 25 per cent. This will give to the company \$1,750 for every thousand dollars which they are required to pay out. Thirty per cent. would give about two for one. This estimate, which can easily be calculated, shows how it is that such large returns are made. In Mutual companies the premium is divided among the persons insured. There are other sources of income, such as forfeitures for nonpayment, or for fraud, annuities, endowments, &c.

The Mutual Benefit Life Insurance Company, incorporated by the Legislature of New Jersey, and having its principal bureau for business at No. 11 Wall St., New York, and agencies in all our cities, offers to persons insured in that company, if their annual premium amounts to fifty dollars or more, to receive one fourth in cash, and the remaining three-fourths in a secured note, on which annual interest is to be paid. It therefore becomes an object with many persons to get a larger amount insured than they otherwise might, in order to make the premium amount to fifty dollars or over. There is little probability that the principal of the notes will ever be wanted, and the profits and return premiums will in a few years be sufficient to cancel their notes, and re-

even furnish a fund for the payment of the annual premiums.

Females may be insured as well as males. Children may insure the lives of their parents, and parents of children. If insurance is effected for the benefit of wife and children, the amount cannot be taken by creditors.

M. SPRINGER.
Maine.

We give the above a prominent insertion, because we deem it important, in respect to our preachers especially. Why could not our society pay, besides the small salaries of their preacher, the annual premium of his life insurance, and thus raise him at once above all anxiety for the future, and all necessity to provide for it? We must say something on this point hereafter.

THOMPSONVILLE, CONN.

Dear Br. Stevens.—This flourishing village is situated on the banks of the Connecticut river, eighteen miles north of Hartford, and eight south of Springfield. The Hartford and Springfield railroad passes directly through the village, by which there are daily conveyances to New York, Boston, and Albany. The Thompsonville Company was chartered in May, 1838, and the first manufacture was started in 1839, for the manufacture of every description of carpeting. The quantity of wool consumed per annum considerably exceeds 1,000,000 lbs., or 2,500 bales; flax yarns, about 60,000 lbs. They run 12 sets of condensing cards, and 2,000 spindles. Worsted spun per day, 500 lbs. There are 230 looms, and the number of yards woven here daily is about 1,500, consisting of Axminster, Wilton, Brussels, Three-ply, Super, Ingrain, Damask, Venetian, and in fact every description of carpeting, some of the most beautiful ever exhibited in this country, besides rugs of every pattern and description, the colors of which are said to be equally durable with those of foreign importations. This company has extensive wholesale warehouses for the sale of their goods, in Spruce Street, New York. It is said that wages at this establishment are fifty per cent. higher than are paid for the same class of work in Europe. The Enfield Company was chartered by an act of the Legislature in June, 1845, with a capital of \$300,000, and have now erected a mill which will be started in a few days to be driven by steam power, 150 by 40 feet, four stories high, besides basement; and will make, when in operation, 1,000 shirts and drawers per day, of silk, cotton, wool and merino, and will run 3072 cotton and 480 woolen spindles. This factory has improved machinery, and will employ about 150 hands. There is a factory of the same kind, which has been in operation for some time, in this place, but of its statistics I am uninformed. There is also a hair-seating factory; and I should have a seat at the head of the President's house in Washington, and the Halls of Congress, have been lately furnished with carpeting from this place.

The number of inhabitants in the village is about 2,000; three-fourths of whom are foreigners. There are three churches, the Methodist Episcopal, Old School Presbyterian, and Associate Reformed; two hotels, and five places where liquid poison is sold, viz, rum. *Homo homini aut Deus aut Lupus.*

The Methodist Society was formed in 1841, when our beloved brother John Howson preached here with signal success; and subsequently, Brs. Blood and Alderman, much to the profit of the church. Br. Robert Allyn having become the Principal of the "Wesleyan Academy" in Wilbraham, soon after the session of the last Conference, the writer was appointed by Bishop Jones to fill up the remaining portion of the Conference year.

We have a good church and house of worship recently finished and furnished, inside and out, with a cupola and an excellent bell. Our prayer is, that the Lord may continue to bless this dear people.

D. M. ROGERS.

Thompsonville, March 25, 1846.

TRURO, MASS.

Br. Stevens.—As the present conference year is nearly brought to a close, and my labor is about finished in this place, at least for the present, justice to the church and the cause of Christ seems to demand of me a statement as it respects the prosperity of the church and society in this place. It is well known to many readers of the Herald, that this church has had deep affliction to encounter.

In 1841, the great October gale swept away eighteen persons connected with this church and society. The regular attendance on the class meetings for the past winter, has been much better than last winter. Our meetings are good seasons, some of late have become very solemn. They have raised the allowance of the presiding elder, of their preacher, and a good present besides; and he is spoken to their praise, that they settled with their preacher two months before Conference.

They have formed a Young Men's Missionary Society, and a Young Ladies' Benevolent Society; one object of which is, to help in thoroughly furnishing the preacher's house with the necessary articles of furniture.

I will advise all stations to do the same, that have not already done it. Why not have this very useful work done at once?

We have held monthly missionary prayer meetings, which worked well, which are to be continued.

Last evening we held our last for this Conference year; at the close of which, they made Br. Zacheus Rich, superintendent of the Sabbath school, and their preachers' wife, life members of the Parent Missionary Society. And as I take my leave of this beloved people, I would say of them, and of the stations on the Cape, so far as my knowledge extends, that for support, generosity and kindness, they are not surpassed by any other part of the Conference; and if any preacher or his wife has any objection to coming to the Cape, it is because they are not acquainted with this noble hearted community. And also I would say, that there are fewer evils existing here, than in any other part of the United States that I am acquainted with, and I have travelled in five of them; and let me say to him who is to follow me, that in this station, he will find a good preacher's house, one of the best country meeting houses, and a good field to labor in; and my prayer is, that the Lord will give him a glorious revival of the church.

ZION'S HERALD AND WESLEYAN JOURNAL.

the merit of this discourse, for I could not do it justice, if I were to attempt it.

In the evening, Br. Stearns, of Wellfleet, gave us a lecture on the rise and progress of Methodism. Both of these efforts met the approbation of the audience.

The choir performed their part well; extremely so. On the whole, the temporal affairs of the society at present, are flattering. The presiding elder's claim has been cheerfully and promptly met. My

PLAN OF THE CONFERENCES FOR THE HERALD.

At the last sessions of the New England Conferences, they adopted the following plan for the extension of the Herald, viz:

Resolved, That we will use our best endeavors in the course of the present Conference year, to obtain at least an average of six new subscribers for each preacher.

Resolved, That we recommend to the publishers of the Herald to charge each preacher receiving the paper, at

COMMUNICATIONS.

NEW HAMPSHIRE CONFERENCE SEMINARY.

This institution is in successful operation, under the management of a competent and popular board of instructors. The Rev. Richard S. Rust, late of the New England Conference, and for several years principal of a flourishing academy in Connecticut, has entered upon his duties at the head of the seminary with success. He is evidently just the man for the situation, and predict much prosperity for the institution, under his prudent management, sustained by so noble and experienced teachers. Professor Sanborn has had much experience in teaching, in addition to his eminent ability as a scholar, which renders him a valuable acquisition to the seminary.

Miss Lane, the preceptor, speaks the French language with accuracy and fluency, and is an accomplished teacher of the ornamental branches.

The teachers devote themselves assiduously to the moral and intellectual improvement of their scholars, and in return, they enjoy their warm affection and confidence. There are one hundred and fifty students in the seminary at the present time, and the number is increasing. We have never seen interesting a company of young people assembled together, all of whom, with scarcely an exception, are apparently deeply interested in the great work of improvement.

The religious influence at the seminary and in the village, is good. The class meetings, prayer meetings, &c. The Bible class in the seminary, are uncomparably interesting and profitable.

We heartily commend the school to our people, and we fondly hope that they will exert themselves to the utmost, to make the New Hampshire Conference Seminary what it should be—one of the best institutions of the kind in the land.

We know of no place where greater advantages for moral improvement are afforded. Here the student may be fitted for college, for the counting room, or for any department in life. Young ladies, as well as gentlemen, may here obtain a thorough practical and accomplished education.

Instruction is given in music, painting, drawing, &c. We ask the prayers of the church behalf of the seminary, and assure it of our united petitions, that all who are baptized with the Holy Ghost, and many more here be converted to God, who shall become useful ministers of the everlasting Gospel, when the fathers, who have long stood on the walls of Zion, have fallen asleep in Jesus.

Sanbornton Bridge, March 23. SILAS GREEN.

RESOLUTIONS

OF THE PREACHERS' MEETING, BOSTON, OCCASIONED BY THE DECEASE OF REV. JAMES MUDGE.

Resolved, That while the great Head of the church is removing one and another of her servants from their labors on earth to their eternal rest in heaven, we will ever consider him as a prophet of salvation, and those who are baptized with his influences.

Resolved, That in the demise of our beloved brother, Rev. James Mudge, we recognize the loss of a worthy and highly esteemed fellow-laborer in the vineyard of the Lord—one who was dignified and upright as a man—pure and amiable as a friend—humble and holy as a Christian—and efficient, laborious, useful, and highly acceptable as a minister of the Lord Jesus.

Resolved, That we do very sincerely sympathize with the widowed companion of our deceased brother, under her deep affliction: as also with the large circle of his kindred and friends, by whom he was so much and so deservedly beloved.

C. ADAMS, Sec.

METHODIST QUARTERLY REVIEW.

This publication certainly gives signs of great improvement, when the present series is compared with the Methodist Magazine, which was commenced, and issued in monthly numbers, under the supervision of the Book Agents at New York in 1818.

The series commencing then, and ending in 1828, of ten volumes, gives responses of some interest to the Methodist antiquaries who could wish to have the

conduct of the incidents of past days in our church. Had they been committed to the news print merely, they would sooner have gone into oblivion.

The conductors did well, considering the multifluous character of their labors. They were emphatically hewers of wood and drawers of water, and had but little time at their disposal to give to the Magazine.

In 1829, it threw aside its miscellaneous character, and under the control of the late lamented Bishop Emory, assumed the form of a quarterly, under the appellation of the Methodist Magazine and Quarterly Review. The present series may be greatly in advance of the first, but is by no means so great as that of the latter over its predecessor. Bishop Emory wrote most of the original matter until 1832, when he withdrew from the editorship, having been then appointed Bishop. But the General Conference of 1830 placed him in the editorship again, and recommended that it should assume its present name, under a new series, and in an enlarged form, with the entire labor of its present distinguished editor.—Dr. Peak has succeeded beyond the most sanguine expectations of the friends of this Quarterly; and also in drawing around him a list of able contributors that would do honor to any similar publication in the land. Five volumes of the present series are out, and the April number of the sixth is about ready, showing the enterprise of its worthy publishers. There is much to interest and instruct the mind, as well as amuse the heart, in these volumes. Have the N. E. Conferences done what they could in sustaining this important work of our church.

If it found as frequently as it should be in the dwellings of those brethren who have the means, without interfering with the conveniences of life—Every Methodist minister in New England ought to take it, even if it should infringe upon some of the necessities of life. Brethren, we are too poor to do without it. Its subscription list ought to be greatly increased, all over, our extended connection.

RELIGIOUS SUMMARY.

The Ministry and Purity.—A document under the hand of Mr. Macaulay appeared in most of the English papers, wherein one line strikes us as remarkable. It would seem by the Whig disinter, it is really the intention of Peel to go ahead in paying the Romish priests of Ireland. An article in the Times of Thurday speaks ominously of the “religious government of Ireland being placed in a midway position between England and Rome, which it cannot possibly long maintain.” It also speaks of a new era, and of Peal as the man for the new era. The meaning of all these obscure, swelling words of vanity is, that the Establishment of Ireland is to be Romanized this year.

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ESROM.

TO THE PREACHERS OF SPRINGFIELD DISTRICT.

Brethren.—You recollect that the Conference voted a recommendation to have the Messenger merged into the Sunday School Advocate at the present spring. The Messenger is now closing—the time for opening our schools, which have been closed, has come—and to me it appears of the greatest importance, if we would prosper in this part of our work, to keep up the circulation of our papers. Some of the preachers are taking hold of the S. S. Advocate, and are succeeding beyond my most sanguine expectations; and I think if all will go into it, more of the Advocate may be circulated than have been of the Messenger. Now, brethren, do let us lag or split upon this subject. Let us try it one year. I will carry it through this district as we have the Messenger, for 25 cents—Now I hope all will take hold of it as earned; and in doing so let the following points be regarded:

1. Price in advance. At least, see that it is all paid before Conference: then in the exchange of preachers no difficulty will occur.

2. Get your subscribers immediately, and let me know the number wanted by the first of May. I shall then order all that are wanted.

I suppose you all know that the Advocate is twice the size of the Messenger.

C. R. HARDING.

Springfield, April 1.

SKETCH OF THINGS IN HUDSON."

Mr. Editor.—Find in the Herald of yesterday a communication from Br. M. Newhall, with the above caption, from which I quote the following passage:

“Rev. E. A. Rice, of Lowell, was invited to fill the pulpit for a short time. But very soon there was an alarm; it was feared the Methodists would gain a permanent residence in the town. Soon an Orthodox minister was on the spot, and the meeting-house closed against the Methodists,” &c. &c.

I apprehend the above quotation, with what immediately follows, is calculated to convey a wrong impression, if not to wound unnecessarily, the feelings of some of the good people of Hudson. I was the immediate successor of Br. Rice, in the “Presbyterian house,” being a successor from the Sandwich Conference in 1839, and continued to occupy that house for the whole year, and was supported by Presbyterians, Unitarians, Universalists, a portion of the Baptists, &c., besides a few Methodist brethren, who were regarded as their pastor, and have ever been thankful for the pleasant reception and kindness I met with from the good people of Hudson, of all denominations. It is true, that in a few months the Baptists employed a clergyman regularly, and near the close of the Conference year the Presbyterian

raised a subscription, and engaged a minister to commence after my year should be out. When I learned this fact from one of the officers of the Presbyterian church, who wished me to give out, on the last Sabbath of my year, an appointment for their minister, I started a subscription for a Methodist house, which succeeded so well, that in less than six months from the time it was commenced, the new house was dedicated, during the administration of Br. C. H. Chase. It was in the second year of Meth-odism, & while it was building, that our people worshipped in the tent. And the Presbyterian minister did not at that time continue with the people in H., the Methodists, I understand, were again invited, when the weather became cool, to occupy the Presbyterian till ours should be ready for their reception. ABRAHAM FOLSON.

Chesterfield, N. H., March 26, 1846.

DEDICATION.

Br. Stevens.—Perhaps it may not fail to interest the admirers of religious prosperity, especially those who have previously toiled in this field of labor, to learn that the M. E. Church has succeeded in erecting a meeting house on the spot where the old union house stood, that a few years since was consumed—since which time we have suffered great inconvenience for a place to worship the Lord of hosts; but in this thing our hearts are now cheered. This house is small, but neatly constructed, 32 x 40 feet, and free from all embarrassments.

The dedicatory services were performed on Thursday, March 26, the exercises were peculiarly interesting, and appropriate sermon was delivered by Rev. D. Copeland, presiding elder of the Portland district, founded on the sixth and seventh verses of the 56th chap. of Isaiah. May Heaven crown his efforts with success; and may he long live to bless the world by sounding the Gospel news of salvation to lost sinners.

JOHN MITCHELL.

Plaistow, March 30.

APPOINTMENTS OF PREACHERS.

The law of God saith, “Speak not evil one of another, brethren.” The appointment of the preachers for another Conference year will soon be made. Much depends on the preachers and their wives, after the appointments are read out. I have known the foundation for serious difficulties to be laid by some unguarded word, uttered by some preacher, before or soon after leaving the house where the appointments were read out, which has afflicted a brother in his station, and abridged his usefulness for the whole year. I also know of one of our best informed ministers appointed to a station where he was an entire stranger, and would in all probability have been well received, had it not been for the fact that a preacher’s wife passed through the place and spoke slightly of his gifts. If a ruffian had insulted him on the highway, it would not have been to him so great an evil. The societies are feeling very anxious about this time, and it is right they should; but those churches who fix their minds on a particular man, and conclude that no other can fill his place, are in error.

Resolved, That in the demise of our beloved brother, Rev. James Mudge, we recognize the loss of a worthy and highly esteemed fellow-laborer in the vineyard of the Lord—one who was dignified and upright as a man—pure and amiable as a friend—humble and holy as a Christian—and efficient, laborious, useful, and highly acceptable as a minister of the

Lord Jesus.

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A. M. P.

CORRECTIONS.

S. S. Goodrich's Pictorial Geography, on page 182, in speaking of the different religious denominations in the State of Vermont, the author remarks that the Methodists have 44 ministers. The Troy and Vermont Conferences of the Methodists, E. church started more than twice that number in Vermont when Goodrich's Pictorial Geography was compiled.

Resolved, That we are in full agreement with the Methodist antiquaries who could wish to have the

conduct of the incidents of past days in our church. Had they been committed to the news print merely, they would sooner have gone into oblivion.

The conductors did well, considering the multifluous character of their labors. They were emphatically hewers of wood and drawers of water, and had but little time at their disposal to give to the Magazine.

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ESROM.

OLD AGE.

There are three sisters now living in Topsham, Me., (whose maiden name was Winchell,) whose aggregate age amounts to 278 years; the youngest being in her 91st, and the eldest in her 95th year.

They were born in Topsham, and have lived there all their lives.

The second oldest (Sarah Given) can say as another aged matron said a few years since—“Arise daughter, and go to thy daughter, for thy daughter’s daughter has got a daughter.”

These are not the only mistakes with which this work abounds.

A LOVER OF TRUTH.

F. YATES.

At Liverpool.

The steamer.

At Liverpool.

The

BIOGRAPHICAL.

SISTER POLLY PILLSBURY died in this town, July 23, aged 73 years. Sister Pillsbury has been a respectable member of our church in this place for many years. Her loss is deeply felt, and universally lamented by the church of which she was a member. I visited her a short time before she died, and found she was sensible that she should stay but a short time on earth. I expressed my hope that she would yet be spared, to continue to pray for reformation, although she was feeble, and had been for years; but she still expressed an opinion that she should soon go to her reward. Before she crossed the Jordan of death, she gave directions in reference to her funeral, selected the bearers, and also the writer of this to preach her funeral sermon, and requested that the hymn should be sung on the occasion commencing.

"On Jordan's stormy banks I stand,"

after which she calmly fell asleep in Jesus, to be ever with the Lord. May God sanctify this affliction to the bereaved husband and children.

JOSEPH PALMER.

Sandown, N. H., March 16.

SISTER NANCY NICHOLS died in Hampstead, Sept. 2, aged 58 years. Sister Nichols was a worthy member of society on Sandown circuit. She was poor in this world, but seemed to be richer in faith than some members who are rich in this world. She has gone, no doubt, to a rich reward in heaven.

JOSEPH PALMER.

Sandown, N. H., March 16.

BR. AARON ROWELL died in Maidstone, Vt., March 1, aged 75 years. Father Rowell adorned the Christian profession for 45 years, 18 of which he was a member of the Methodist Episcopal Church. He removed from Bradford to this place seven years since. He lived in peace with God and man, and when the summons came he was ready, and longed to depart. "Mark the perfect man, and behold the upright; for the end of that man is peace."

ISA BEARD.

Guildhall, March 20.

Another has departed from the church on this station, to join with those above. On the 8th inst., Sister SARAH McLAUGHLIN calmly fell asleep, aged 67 years. She has for many years been a member of the Methodist Episcopal Church. While in health she faithfully labored, but for many years her health has been poor, and she has patiently suffered. But she has gone to rest.

S. QUINBY.

Clairemont, March 16.

MISS ELIZA JANE, daughter of John and Susan Mills, died August 10, 1845, in the 22d year of her age. Sister Mills professed religion and joined the church five years since, under the labors of Br. E. Brackett, and has ever since been an acceptable member of the church militant, until her Master called her to join the church triumphant. She was an amiable daughter and kind sister. Her sickness was long and distressing, which she bore with Christian fortitude and patience.

Z. DAVIS.

Vinalhaven, Me.

SLAVERY.

For the Herald and Journal.

UNION WITH THE SOUTH.

NO. VII.

Mr. Editor.—Having trespassed so largely upon the patience of your readers, by going to an unexpected extent into a discussion of the moral character of the Church South, as exhibited in her opinions on slavery,—the practical tendency of those opinions,—the immorality for which she is responsible,—and her consequent grievous apostasy, we shall here rest the case for the present; for if we have established the positions which we have taken, by satisfactory evidence, we have proved the Church South to be an unrighteous association; consequently, to enter into an ecclesiastical union with her, in view of such evidence, must of itself be morally wrong. It is, therefore, a work of supererogation to add any other considerations against the proposed union; for the one which we have noticed must be sufficient to all who regard the evidence on which it is based as satisfactory. We did, however, intend to have presented other reasons of a miscellaneous character against this union, which we regard as of great practical importance; but as our friend Dr. Bond has withdrawn his union propositions, and the South have treated them with sovereign contempt, and especially as this subject is regarded as a "profitless one," and the editor of the Herald, and we don't know but his readers, are tired of it, we shall retire from the field; with the understanding, however, that if this subject comes up again, assuming the hopeful attitude it did, we shall beg leave to read the friends of union another homily of similar length, and similar pungency, to the one we have just closed, though in other respects of a different character.

But you, Mr. Editor, and Dr. Bond, who have canvassed our doings in the late General Conference so freely and elaborately, and our good friends who claim the distinction of conservatives, ought to exercise a little commendable patience with us, poor rogues, who are dubbed as "ultras," when it is remembered that with all our reputed excitability and volatility, we so patiently and silently maintained, at the earnest solicitation of middle men, at the General Conference a long continued and most raking fire from the South, and some most impudent and provoking assaults from middle men even during the pendency of the case of Bishop Andrew, and since that time have been ridden over rough shod by editors and correspondents, so repeatedly and recklessly from different points, and all this without uttering hardly a word, either in our own defense or on the merits of the controversy, in the earnest hope that middle men would be able to fight out this battle more effectually than we, especially as they were new recruits in this war, and had now got their artillery turned about from us in the right direction. But when numbers of their most prominent men are, in our view, on the point of endangering the cause, by publicly proposing the terms of an ecclesiastical union with the South, and at this alarming crisis, we poor "ultras" deem it our duty to break our long silence, and hasten to the rescue; it would not be surprising if at such a time as this, in view of all the circumstances of the case, we should regard the complaint, "we are tired of the controversy," a little out of place. So entirely did we permit middle men to do all the talking at the late General Conference, and so entirely have we permitted them to do the writing since, that it has been officially reported, and the impression has somewhat extensively obtained, that the genuine abolitionist of a former day which can on no account make any compromise with slaveholding in the church or out of the church, is killed out in New England; but we speak advisedly when we say there never was a greater mistake. There never was, at any former period, so much of the spirit of genuine abolitionism in New England and at the North generally, as now. If it were not so, we should certainly be behind the spirit of the age, as exhibited in the civilization, to say nothing

of the Christianity of the 19th century; and have reason to fear that we were retreating our steps to the barbarism of a former period. So entirely *still*, however, have we remained during the last two years, that, to my knowledge, there has never been given a full exhibit of abolition views in regard to the case of Bishop Andrew.—From considerations of expediency, it was not done at the late General Conference, and has not been done since. We have forbore, with a view to let the conservatives fight out the battle as they desired. We believed Bishop Andrew, not to be embarrassed with a mere "impediment," as stated in the resolution which was passed against him; but we believe him to be guilty of *crime*; the crime of voluntary entering into the relation of slaveholder, and the crime of "selling men, women and children, with an intention to enslave them," in making a legal conveyance of his slaves to a trustee for the pecuniary benefit of his family, and justly indictable for crime under the general rule on slavery. But we knew that such were the views and feelings of the conservatives, that we could not elevate the ground of the resolution, which finally passed, a single hair's breadth; and we feared that if we attempted it, we should frighten some of our timid associates, and lose the whole; and we went for it as this.

Redding, Conn., March 24th. M. HILL.

LADIES' DEPARTMENT.

THE NEST AMONG THE GRAVES.

BY MRS. SIGOURNEY.

The cloudless sun went down
Upon a church-yard scene,
And there quiet nest I marked,
Hid in an evergreen;
As wandering mid the hallowed mound,
With velvet verdure dressed,
I pause where two sweet sisters lay
In death's unknown rest.

There was a marble seat
Beside that couch of clay,
Where oft the mournful mother sat
To pluck the weeds away,
And blesse each infant bud,
And every blossom fair,
That breathed a sigh of fragrance round
The idols of her care.

The unfeigned birds had flown
Far from the next way,
Yet still within the imprisoning tomb
Those gentle sleepers lay;
But surely as those bright winged birds
Forsook the sheltering tree,
And soared with joyous flight to heaven—
Such shall their rising be.

CHILDREN.

BY MRS. HARRIET BEECHER STOWE.

"A little child shall lead them."

One cold market morning I looked into a miliner's shop, and there I saw a pale, heavy, well-browned young fellow from the country, with his long cart whip and a lion shag coat, holding up some little matter, and turning it about on his great fist. And what do you suppose it was? *A baby's bonnet!* A little soft, pale, satin hood, with a swan's-down border, white as the new fallen snow, with a frill of rich blonde around the edge.

By his side stood a very pretty woman, holding, with no small pride, the baby—for evidently it was the baby. Any one could read that fact in every glance, as they looked at each other, and the little hood, and then at the large, blue, unconscious eyes, and fat, dimpled cheeks of the little one. It was evident that neither of them had ever seen a baby *like that* before!

"But really, Mary," said the young man, "isn't three dollars very high?"

Mary very prudently said nothing, but, taking the little bonnet, tied it on to the little head, and held up the baby. The man looked and grimmed, and without another word down went the three dollars—all that the last week's butter came to; and as they walked out of the shop, it is hard to say which looked the most delighted with the bargain.

"Ah!" thought I, "a little child shall lead them!"

Another day, as I was passing a carriage factory along one of our back streets, I saw a young mechanic at work on a wheel. The rough body of a carriage stood beside him—and there, wrapped up snugly, all hooded and cloaked, sat a little dark eyed girl, about a year old, playing with a great shaggy dog. As I stopped, the man looked up from his work and turned admiringly towards his little companion, as much as to say, "See what I have got here!"

"Yes!" thought I, "and if the little lady ever gets a glance from admiring swains as sincere as that, she will be lucky."

Ah, these children! little witches! pretty, even in all their faults and absurdities! winning, even in their sins and iniquities! See, for example, yonder little fellow in a naughty fit; he has shaken his long curly over his deep blue eyes—the fair brow is bent in a frown—the roseleaf lip is pursed up in infinite defiance—and the white shoulder thrusts naughtily forward. Can any but a child look so pretty even in their naughtiness?

Then comes the instant change—flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen—tumble about his papers—make somersets over his books, and what can he do? They tear up newspapers—litter the carpets—break, pull and upset, and then jabber unimaginable English in self-defense, and what can you do for yourself?"

"If I had a child," says the precise man, "you should see."

"He does have a child, and his child tears up his papers, tumbles over his things, and pulls his nose, like all other children, and what has the precise man to say for himself? Nothing—he is like everybody else—"a little child shall lead them!"

Poor little children! they bring and teach us, human beings, more good than they get in return! How often does the infant, with its soft cheek and helpless hand, awaken a mother with fondness and egotism, to a whole world of new and higher feeling! How often does the mother repay this, by doing her best to wipe off, even before the time, the dew and fresh simplicity of childhood, and make her daughter too soon a woman of the world, as she has been.

The hardened heart of the worldly man is unlocked by the guileless tones and simple caresses of his son—but he repays it, in time, by imparting to his boy all the crooked tricks, and hard ways, and callous maxims, which have undone himself.

Go to the jail—to the penitentiary, and find there the wretch most sullen, brutal and hardened. Then look at your infant son. Such as he is to you, such to some mother was this man. That hard hand was soft and delicate—that rough voice was tender and lisping—fond eyes followed him as he played—and he was rocked and cradled as something holy. There was a time when his heart, soft and unworn, might have opened to questions of God, and Jesus, and God, and been sealed with the seal of Heaven. But harsh hands seized it—fierce, goblin lineaments were impressed upon it—and all over him with him for ever!

So, of the tender, weeping child, is made the callous, heartless man; of the all-believing child, the sneering skeptic; of the beautiful and modest,

that we have among us, to no very limited extent, the material for such a union. 2. Dr. Bond, Dr. Bangs, Dr. Durbin and others, have been so far from regarding the proposed union as "chimerical," that they have committed themselves before the public in favor of it. 3. The circumstances that the proposition of Dr. Bond have been contemptuously rejected by the South, does not weigh a feather against the supposition that the union may take place, for they would undoubtedly reject almost any thing from that quarter, as they seem to regard the Doctor, and almost all he does, with "a true Gospel hatred." In conclusion, permit me to express my deep sense of obligation to you, Mr. Editor, entertaining the views you have done in regard to the expediency of this discussion, and your readers too, many of whom, undoubtedly, entertain the same views, that you have kindly suffered me to go on to the conclusion. And I earnestly hope that no circumstances may hereafter occur which may render it important, in our view, to trouble you or your readers with another line on this subject.

that we have among us, to no very limited extent, the material for such a union.

There was a time when the *divine One* stood on earth, and little children sought to draw near to him. But harsh human beings stood between him and them, forbidding their approach. Ah! has it not been always so?

Do not even we, with our hard and unsubdued feelings—our worldly and unscriptural habits and maxims—stand like a dark screen between our little child and its Savior, and keep, even from the choice bid of our hearts, the sweet radiance which might unfold it for paradise? "Suffer little children to come unto me, and forbid them not," is still the voice of the Son of God, but the cold world still closes around and forbids. When, of old, the disciples would question their Lord of the higher mysteries of his kingdom, he took a little child and set him in the midst, as a sign of him who should be greatest in heaven. That gentle teacher still remains to us. By every hearth and fireside Jesus still *sets the little child in the midst of us!*

Wouldst thou know, O parent, what is that which unlocks heaven? Go not to wrangling polemics, or creeds and forms of theology—but draw to thy bosom thy little one, and read in that clear, trusting eye the lesson of eternal life. Be only to thy God as thy child is to thee, and all is done! Blessed shalt thou be indeed, when "a little child shall lead thee!"—New York Evangelist.

PASSAGE IN HUMAN LIFE.

BY WM. HOWITT.

In my daily walks into the country, I was accustomed to pass a certain cottage. It was no cottage of romance. It had nothing particularly picturesque about it. It had its little garden, and its vine spreading over its front; but beyond these it possessed no feature likely to fix it in the mind of a poet, or a novel writer, and which might induce him to people it with beings of his own fancy. In fact, it appeared to be inhabited with persons as little extraordinary as itself. A good man of the house it might possess, but he was never visible. The only inmates I ever saw, were a young woman, and another female in the same of life, no doubt the mother.

The damsel was a comely, fresh, mild-looking girl enough, always seated in one spot, near the window, intent on the needle. The old dame was as regularly busied, to and fro, in household affairs. She appeared one of those good housewives who never dream of rest except in sleep. The cottage stood so near the road, that the fire at the farther end of the room showed you, without being rudely inquisitive, the whole interior, in the single moment of passing. A clean hearth and a cheerful fire, shining upon homey, but neat and orderly furniture, but whether the dame enjoyed, or only diffused the comfort, was

I passed the house many successive days. It was always alike; the fire shining brightly and cheerfully, the girl seated at her post by the window, the housewife going to and fro, catering and contriving, dusting and managing. One morning as I went by, there was a change; the dame was seated near her daughter, her arms laid upon the table, and her head reclined upon her arms. I was sure that it was sickness which had compelled her to that attitude of repose; nothing less could have done it. I felt that I knew exactly the poor woman's feelings. She had felt a weariness stealing upon her, and borne up, hoping it would pass by, till loath as she was to yield, it had forced submission.

The next day, when I passed, the room appeared as usual; the fire burned pleasantly, the girl at her needle, but her mother was not to be seen; and glancing my eyes upwards, I perceived the blind close drawn in the window above. It is so, I said to myself, disease is in progress. Perhaps it occasions no gloomy fear of consequence, no extreme concern, and yet who knows how it may end? It is thus that begin those changes that draw out the central bolt that holds together families; which steal away our fireside faces, and lay waste our affections.

I passed by, day after day—the scene was the same; the fire burning; the hearth beaming, clear and cheerful, but the mother was not to be seen,—the blind was drawn above. At length I missed the girl; and in her place appeared another woman, bearing considerable resemblance to the mother, but of a quieter habit. It was easy to interpret this change. Disease had assumed an alarming aspect; the daughter was occupied in intense watching, and caring for the suffering mother, and the good woman's sister had been summoned to her bedside, perhaps from her family cares, which no less important an event could have induced her to elude.

Thus appearances continued some days. There was a silence around the house, an air of neglect within it; till, one morning I beheld the blind drawn in the room below, and the window thrown open above. The scene was over—the mother was removed from her family, and one of those great changes effected in human life, which commence with so little observation, and leave behind them such lasting effects.

YOUTH'S DEPARTMENT.

THE DISAPPOINTMENT.

One pleasant morning, quite late in the summer, Charlie wished very much to go out on an expedition, with his brother Albert and his schoolmates. It was vacation, and the excursion had been planned a number of days before. They were to ramble about in the woods and fields, and each carried a basket to put berries in. Charlie looked much disappointed when he found that he could not get permission to join the merry party. He had been unwell, and his father did not think him strong enough.

"Why, father!" he said in a tone of remonstrance, "I am very strong now. I wheeled my wheelbarrow full of chips, to the barn twice this morning."

"Yes," said his father, "you are stronger than you were a week ago, but not strong enough to run about and play hard five or six hours."

"I think I am, father. I don't feel tired any."

His father seemed a little disconcerted, and said half aloud,

"I had better have said nothing about the reason."

"What did you say, father?" asked Charlie.

"Why, I suppose that, on the whole, it would have been wiser to have said nothing about the reason why I wished you to remain at home."

The little boy looked perplexed, and said in a surprised tone of voice,

"I don't see why, I am sure."

"Why, your mind is now employed in trying to destroy the force of my reason, when you ought to be trying to obey me willingly and cheerfully."

Charlie's countenance wore a thoughtful expression as his father spoke. He had been getting considerably out of humor, but he began to think that this would be both foolish and wrong. He was silent for a moment, and then said,

"Well, father, I will try to bear it patiently."

"I am very glad to hear you say so," said his father, "and I will tell you how you can easily succeed. Try to stop thinking of the expedition altogether, and employ yourself about something that will please and interest you."

Charlie resolved to follow his father's directions,

and, in doing so, he soon became quite cheerful and happy.—Watchman.

SELECTIONS.

TRIFLES